

Biogr.

408⁹

D.^R .
FIELDS .
LIFE .

SOME SHORT
MEMORIALS

Concerning the

L I F E

Of that Reverend Divine

Doctor *Richard Field*,

Prebendarie of WINDSOR,

AND

DEAN of GLOCESTER,

The Learned Author of Five BOOKS of
the CHURCH.

Written by his Son *Nathaniel Field*, Rector of
Stourton in the Countie of WILT'S.

Published from the Original by
JOHN LE NEVE, *Gent.*

LONDON: Printed by *H. Clark*, for
HENRY CLEMENTS at the *Half-Moon*
in *St. Paul's Church-Yard*. 1716--7.

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To the Reverend

WHITE KENNETT, D.D.

Dean of PETERBOROUGH,

AND

Chaplain in Ordinary to His MAJESTY

Reverend Sir,

I Herewith make bold to present you the following Sheets, containing some Memoirs of the Life of a very Reverend Dean of our Protestant Church, whose Learned Works in defence thereof, have so justly render'd his Memory venerable to Posterity.

They were written by his own Son, and I think with such an air of Sincerity, as cannot fail to recommend the Perusal of them to the Lovers of Truth and Antiquity.

I have very great reason to believe the Author himself intended the Publication of them (by what Accident prevented I know not) for he is pleased to

prefix the following Paragraph as an Introduction,

So we may
suppose
this writ
circa Ann.
1665.

“ Many of our English Divines have
 “ had their Lives written of late, by accu-
 “ rate Pens ; but the Life of Dr. Rich.
 “ Field hath not hitherto been written
 “ by any, and is now never like to be,
 “ it being 49 Years since he died, and
 “ those which were most intimately ac-
 “ quainted with him, and so best able to
 “ perform such a Work, being also dead :
 “ I have therefore thought that it might
 “ not be altogether unfit for me, not-
 “ withstanding my near Relation unto
 “ him, to publish some short Memorials
 “ concerning his Life. Many I presume
 “ which honour his Memory, will be wil-
 “ ling to have an imperfect Relation con-
 “ cerning him, rather than none at all.
 “ What I shall write of him will be but
 “ little ; non quod optimè ille dixit
 “ aut fecit sed quod optimè ego te-
 “ neo ; not whatsoever he say’d or did
 “ most Worthy to be remembered, but on-
 “ ly such Things as are come unto my
 “ Know-

“ Knowledge, and I am best able to re-
 “ late. I have determined with my self
 “ to say nothing of him, but what I have
 “ had from Persons worthy of Credit,
 “ what I find in Letters the Copies
 “ whereof are yet in my Custody, and
 “ what I find in such Memorials as he
 “ left under his own Hand.

Being resolved to do the utmost Ju-
 stice to my Author, I shall not presume
 to omit any thing he thought fit to in-
 sert, and shall only beg leave to add
 something which I have formerly met
 with and extracted from your never
 sufficiently to be valued Collections.

---The Eminent Antiquary Thomas
 Frith, B. D. Canon of Windsor, who
 hath left a Catalogue of the Deans
 and Canons of that Chapel down to his
 own Time, is pleased to give the follow-
 ing Account of the Person whose Life we
 publish.

Richardus Field installatus 3 Aug.
 1604 loco Johannis Chamber—Au-
 læ Magdal. Oxon. Alumnus, ubi sta-
 tim

tim post susceptum in Artibus Magisterii gradum, per septem Annos vel circiter (Sciens prudensq; loquor, dum egomet ipse oculatus & auritus testis interfui) nedum Logicis & Philosophicis prælectionibus & Disputationibus quotidianis præfuit, sed simul etiam Theologicas institutiones primò deinde vero Controversias adversus Bellarminum & alios Pontificios publicè & summo cum applausu magnoq; Auditorum concursu quovis die dominico tractavit. Postea (Theol. Baccal.) in Eccl. Cathedr. Winton. indeq; in Lincolnensi Legum Municipalium Hospitio Theologiæ Prælector. tandem vero Theol. Doctor) Regina *Elizabethæ* nec non *Jacobo* Regi a Sacris, Decanus Gloucestrensis, & Rector de Burgh Cleere in Suthampton, Libros quinque de Ecclesiâ eruditissimè scripsit, in quibus summum & primarium illud Romanensium propugnaculum seu potiùs fastuosa & fucata Ecclesiæ suæ

suæ venditatio discutitur, larvaq; illa ad territandum meticulosos & ad alliciendum incautos superinducta diripitur. Quos libros dum recensere & à venenatis Profugorum quorundam morsibus vindicare satagit immaturâ morte peremptus (ætatis suæ 57.) piè in Domino obdormivit Nov. 21. *Putæ 15.* 1616. & sepultus Windesoræ, Cui successit *Edm. Wilson*, M. D.

Among the same Collections, I find also as follows,

Richardus Field, Decanus Gloucestrensis in Socium Collegii Chelseiæ positi ab ipso Rege præfectus, Maii 8. 1610.

This preferment is not mentioned in his Life. But in the Catalogue of Provost and Fellows of Chelsea College as they were appointed by the King himself, May 8. 1610. the third in Order of the Fellows is Richard Field, Dean of Gloucester. Fuller Church Hist. Cent. xvii. x. B. p. 52.

Mr.

Mr. Anthony Wood in his *Athenæ Oxonienses*, Vol. I. p. 349. is pleased to give the following Account of him.

“ Richard Field, received his first
“ Being in this World in the County of
“ Hertford, was entered a Student in
“ Magd. Coll. in 1577. where conti-
“ nuing in drudging at his Book, till
“ he was about Bachelours standing,
“ retired to Magd. Hall, took the De-
“ grees in Arts, and afterwards for
“ about 7 Years was not only a daily
“ Reader of Logick and Philosophy,
“ but also a Moderator, and every Sun-
“ day a discusser of Controversies against
“ Bellarmine, and other Pontificians,
“ before his fellow Aularians and many
“ others. Afterwards being Bach. of
“ Divinity, he became first Reader there-
“ of in the Cath. Church of Winche-
“ ster, and afterwards in Lincolns-
“ Inn ; and when Dr. Chaplain in Or-
“ dinary to Queen Eliz. and after
“ her Death to King James ; the
“ last

“ last of whom, not only gave him
“ Prebendship of Windfore, on the
“ Death of Jo. Chamber Anno. 1614.
“ but also the Deanry of Gloucester, in
“ 1609, in the Place of Dr. Tho.
“ Morton promoted to the Deanry of
“ Winchester. Both which he kept,
“ with the Rectory of Burcleere or Bur-
“ rowcleere in Hampshire, and all
“ little enough for the encouragement of
“ so right Learned a Man as this our
“ Author Dr. Field was, who in his
“ time was esteemed a principal Main-
“ tainer of Protestancy, a powerful Prea-
“ cher, a profound Schoolman, exact
“ Disputant, and so admirable well
“ knowing in the Controversies between
“ the Protestants and the Papists,
“ that few or none went beyond him
“ in his time, as it doth plainly appear
“ in these his Labours.

“ Of the Church, four Bookes,
“ Lond. 1606. Fol. To which he ad-
“ ed a fifth Book. Lond. 1610. Fol.
“ with an Appendix containing, A
“ a De-

“ Defence of such Passages of the
 “ former Books that have been ex-
 “ cepted against, or wrested, to the
 “ Maintenance of the *Romish* Errours.
 “ All which were reprinted at Oxford,
 “ 1628. Fol. He also published, A
 “ Sermon preached before the King at
 “ Whitehall, on Jude, ver. 3. Lond.
 “ 1604. 4to. &c. After which fol-
 lows an imperfect if not false Account
 of his Death, Burial, and In-
 scription, which will be found better
 done in their proper Places.

Mr. Collier in his Supplement to
 the great Historical Dictionary, has
 also an Account of this Great Man, but
 it is extracted almost Verbatim from the
 Athenæ.

Sir,

I know not any thing farther that can
 be expected from me, but to let the World
 know how I came by such an Account,
 and

and why I make bold to inscribe or dedicate to your Self.

As to the First, it was communicated to me amongst severall other very valuable Papers by a Gentleman very well known to, and respected by the Learned; Peter Le Neve, Esq; Norroy King of Armes, (who was intimately acquainted with the Grandson of the deceased Dean, and who gave it him under the Hand of his Father Mr. Nathaniel Field the Author, and whose foul Draught, as well as fair Copy, lye ready to be produced to justify the Authority of it.) That honoured Gentlemans Favours I have fresh occasion every day to acknowledge.

*As to the other, much more might be said than the narrow limits of such an Epistle will admit; therefore let this suffice, that, as I am certain your Respects to the Memory of so great a Divine shall protect me from your Anger; so I most gladly lay hold of
every*

every Opportunity whereby I may publickly acknowledge my entire Obligations to you for the generous Assistance I received from you in my last Undertaking for the publick Service, and how ready I shall always be to approve my Self

Reverend Sir,

Your most Obedient

A N D

Most Humble Servant,

JOHN LE NEVE.

Jan. 28. 1716-7.



THE
L I F E
O F

Richard Field, D. D.

CANON OF WINDSOR,
DEAN OF GLOCESTER, &c.



HE was born October 15. A. Dom. Birth.
1561. in the Parish of Hemsted
in the Countie of Hartford,
about 6 Miles from St. Albans,
of a Familie Ancient, and of
good Repute and Esteem in the Countrie.
That Estate which came unto him from his
B Father

Father and Grand-father, though none of the greatest, had continued in the Familie many Yeares before it fell unto him. I have often heard him say, while my Grand-father was yet living, that out of the House wherein he was borne there had died but Three Housekeepers in 160 Yeares, *viz.* my Grand-father's Father, Grand-father, and Great Grand-father; so that his Ancestors were blessed with Length of Dayes; and he also might have attained unto a greater Age, being of a strong, healthy Constitution, had not his Studies, together with Multiplicitie of Busines, and frequent Journies, hindered him from taking that Care of his Health which otherwise he might have don.

*Sent to
Oxford.*

His Father finding him to be of more than ordinarie Parts, bred him up a Schollar, first in the Countrie, and afterwards in the Univerfitie of Oxford, where he maintained him altogether at his owne Charge a Commoner in Magdalene-hall, without the Help of any Schollarship or Fellowship, or any other Place of Profit, wherewith that Univerfitie is so richly endowed by the Munificence of its Benefactors; in that House he spent all his Time, until he left the Univerfitie,

fity, a House which was then, and hath bin ever since, one of the most flourishing Halls in the Univerfitie, equall for Number of Students unto most of the Colleges. His Example, no doubt, while he lived there, was a great Meanes to encourage others in their Studies; for many Yeares after he was gon from thence, when Young Schollars came unto the House, they did use to shew unto them which was Doctor *Field's* Chamber, and which was Doctor *Field's* Studie.

He was in his Time the best Disputant in Oxford, and so eminently the best, that every one did acknowledge him to be so. After he was *Master of Arts*, he did usually go unto the Schooles for his Recreation, and there dispute, and many which sawe him going, and knew his Custome, would follow after to heare him.

When he had applied himselfe some Time unto the Studie of Divinitie, he read the Catechisme Lecture in ~~Magdalene-hall~~, which, though a private Lecture for that particular House, was heard with a great Concourse out of the whole Univerfitie. Doctor *John Reynolds*, who was very much his Ancient,

*Catechism
Lecturer in
Magdalen-
Hall.*

and at that time, or soone after, *Margaret* Professor, and President of *Corpus Christi* College, was one of his constant Auditors, and many others of Note and Eminence.

He was well skilled in the Knowledge of Schoole Divinitie, and yet withall he was a singular Preacher, though it be a rare thing for the same Man to attaine unto Perfection in both these Kinds. He was an Honour unto the Univerſitie that bred him, and ſo likewise unto that particular House whereof he was a Member.

Divinity
Reader in
Lincolns-
Inn.

In the Year 1594 he was chosen to be Reader of Divinitie to the Honourable Societie of *Lincolns-Inne*, as appeareth by the Register of that House, wherein it is set downe, that he being treated with, and accepting of the Place, it was ordered that he should be admitted thereunto, and to take his Diet at the Benchers Table, &c. While he continued there he gave very good Contentment unto that judicious and learned Auditorie, and gained many Friends amongst them, insomuch that Mr *Richard Kings-mill*, one of the Benchers of that House, Surveyour of the *Court of Wards*, and commonly knowne

knowne in the Countrey, by the Name of Mr. Surveyour *Kings-mill*, freely and without any Sollicitation, bestowed on him the Parsonage of *Burrough-cleare*, in *Hampshire*; a *Rector of Burrough Cleare Hants.* Parsonage of good Value, within 5 Miles of *Queberric*, and within a Mile of *Highcleare*, the Place where he himselfe lived, as being desirous to have him neare unto him, that so he might enjoy his Companie and the Benefit of his Labours in the Ministerie. He and his Familie after him, did allwayes much Honour and Respect him, and living so neare, many of them were his constant Auditors every *Sunday*, as also Sir *William Kings-mill* and his Familie who lived at as neare a distance.

After my Father was settled at *Burrough-cleare*, he had the offer of the Parsonage of *St. Andrewes* in *Holborne*, a Place of greater Valew, and more in the Way of Preferment, *Refuses the Rectory of S. Andrews Holborn.* but he chose rather to continue where he was, as liking better a more retired Life, where he might with more Freedome serve God and follow his Studies. There he spent the most of his Time ever after, untill the Day of his Death.

About

Marries.

About the same time that he was admitted Lecturer into *Lincolnes-Inne*, it pleased God so to dispose of him, that *April 9. 1594.* he Married a Wife, *Elizabeth Harris*, the Daughter of Mr. *Richard Harris*, sometimes Fellow of *New College* in *Oxford*, and afterward Rector of *Hardwicke* in *Buckingham-shere*; a Reverend and Worthy Divine, much honoured in his Time, for his godly Life and painfull Labours in his Calling. He was one that had an excellent Facultie in breeding up his Children in Learning and Religion, in Manners and good Behaviour; and his Wife being a Gentlewoman of a good Familie, was very helpfull unto him therein. He allways kept a Schoole-master in his House for the better Educating of his Children, so that his Daughters, many of them were well skilled in the *Latine* Tongue. He had 2 Sons, which were both Eminent in the Church of *England*, Doctor *Nathaniel Harris*, and Doctor *John Harris*, the latter whereof, was sometimes the Reverend and Worthy Warden of the College by *Winchester*, a Famous Preacher while he lived in *Oxford*, and afterwards when removed from thence. So that my Father was very happie in his Match,

Match, having such a Wife as was every Way fit for him, for Parts, for Breeding, for Birth, for Education, a religious well Bred vertuous Wife. Shee was always loving and dutifull unto him, so that they lived happily and contentedly together for the Space of Twentie Years and something more.

In the Year 1598. he was made Chaplaine in Ordinarie unto Queene *Elizabeth*, when my Lord *Hunsdon*, the Lord Chamberlane that then was, Wrote a Letter unto him in these Words.

*AFTER my verie hartie Commendations :
Whereas diverse of Her Majesties Chap-
laines have bin advanced to sundrie Ecclesiasticall
Dignities and Preferments, by Meanes whereof,
they have and do discontinue their Attendance
at the Court, and the Duties of their Places not
so effectually discharged as were fit. Her Ma-
jesties Pleasure being to have those Places fur-
nished, and Her Service performed by sufficient
Men both for Life and Learning, in which Kind
you have bin enabled unto me, by the Report
and Judgment of such as seem to know you.
These shall be therefore to pray, and in Her Ma-
jesties Name to require you to make your Repair*

to Court by the 23. Day of this Instant Month of September, at what time, I wish that you will be readie to Preach in that Place, that upon better Knowledge of your Sufficiencie you may understand Her Majesties farther Pleasure for your Approbation and Preferment to Her Service. And so I bid you hartely farewell: From the Court at Greenwich, the 6. of Septemb. 1598.

Your very loving Friend

G. Hunsdon.

Upon the Receipt of this Letter, he repaired to the Court at the Time appointed, and preached before Her Majestie, when being very well approved of, upon the 27th Day of September, he was admitted to be Chaplaine inOrdinarie unto the saydQueene, and it was not long after, that the Queene was graciously pleased to make him a Prebendarie in the Church of **Windsor**.

Made Chaplain in Ordinary to Q. Eliz.

Made Canon of Windsor.

In the Beginning of King James his Raigne, he was made Chaplaine in Ordinarie unto His Majestie, and by His Majesties owne Appointment, was sent for to be at the Conference,

Made Chaplain in Ordinary to K. James.

rence at Hampton-Court, which was in Janu-*sic in orig.*
arie 14, 1603. The Summons which he had
 to be there, were as followeth.

To our loving Friend, Mr. Doctor Field.

AFTER our hartly Commendations: For-
 asmuch as it is the Kings Majesties Pleasure
 to Conferre and Advise with some of the Bysbops
 and others of the Clergie of this Realme, of some
 Matters of Importance concerning Ecclesiasticall
 Causes, and amongst others, his Majestie hath
 made Choice of you to be present and assist at the
 sayd Conference. These are therefore in His
 Majesties Name, to pray and require you so to
 dispose your selfe, as that you faile not to attend
 His Majestie for that Purpose, on the 1st. Day
 of November next, at such Place wherein you
 shall understand that the Court shall be remaining
 at that Time. And so wee bid you hartily fare-
 well: From the Court at Basing, the 27th of
 August, 1603.

*Summon'd
 to attend
 the Confe-
 at Hamp-
 ton Court.*

Your loving Friends,

Northumberland. Devonshyre. Mar.

Howard. Ro. Cecyll.

C

It

It seems the Conference should have bin November 1. but was not untill the 14. of *Januarie* following.

*Disputes
before the
King at
Oxford.*

In the Yeare 1605. when King *James* was to be entertained at *Oxford*, with all manner of Scholasticall Exercises, though he was Doctor before, and had left the Universitie, he was sent for out of the Countrie to beare a part in the Divinitie Act as may appeare by the Relation which Sir *Isaak Wake* hath made thereof in his *Rex Platonicus*. I have heard Sir *Nathaniel Brent* say, who was at that Time one of the Proctors of the Universitie, and afterwards Vicar Generall and Warden of *Merton College*, that *the Disputation between Doctor Field, and Doctor Aglionby before King James was the best Disputation that ever he heard in his Life, and that it was heard with great Attention and Delight by all that were present, the Question whereon they Disputed being this, An Sancti & Angeli cognoscant cogitationes cordium.*

*Made
Dean of
Glocester.*

About the Yeare 1610. King *James* bestowed on him the Deanery of *Glocester*, at which Deanery he never resided for any long

long time, but only was wont to Preach there 4 or 5 times in a Yeare. Whensoever he Preached there he was heard by a great and a full Auditorie, the People of that Place much Honouring and Loving him. The greatest part of his time he spent at his Parsonage in the Countrie ; only the Winter he was wont to spend at Windsor, where he had the Companie of many Learned Men, who often had recourse unto him, seeking his Resolution in fundrie Points of Divinitie, as many others did from diverse Parts of the Kingdome, sometimes coming unto him themselves, and sometimes Advising with him by Letters. Doctor Barlow the Deane of Wells, writing unto him to know his Opinion in a Point of Divinitie in the close of his Letter, tells him *that he much esteemed his Learning and Judgment, ever since he had bin his Auditor in Orford, at Magdalen Hall and Carfax.* Doctor Crakanthorp advising with him by Letter about something which he met with in his Bookes tells him *that he longs to conferre again, and often with him.* An able Divine who did frequently use to visit him, told me *that he allwayes loaded himselfe with Questions whensoever he went unto him.*

When in his latter time, some of more eminent Note for Learning then Ordinarie were made Prebendaries of *Windsor*, he rejoiced very much thereat, as taking great delight in the Companie of Scholars. He was most readie to communicate his Knowledge unto any. A judicious Divine that had the happines to be acquainted with him being a Prebendarie of *Windsor*, told me that *he was the most profitable Man that ever he Conversed with in his Life, from whom most was to be learned.*

When he was at *Windsor*, he often visited Sir *Henrie Savill* his Neighbour at *Eaton* College, who was his intimate Acquaintance, and one that entirely loved him. He also often visited Sir *Henrie Nevill*, who lived not far from *Windsor*, a Man of great and eminent Parts, who had bin employed Embassadour into *France* by *Queene Elizabeth*. I have heard a Daughter of his say, that *her Father rejoiced in no Mans Companie more then in his, and that he was in a manner overjoyed whensoever he heard that he was come unto his House; and that his Children could not bring their Father more well-come Newes.*

For

For the most part of the time that he lived at *Windsor* he enjoyed the Companie of Doctor *Giles Thomson*, the Worthy and Reverend Deane thereof his old Friend and Acquaintance in *Oxford*.

He often Preached before King *James*, as being his Chaplaine in Ordinarie at the times of his Attendance, and besides at other times at *Windsor*, and elsewhere upon speciall Occasions. I have bin told that King *James*, the First time he heard him Preach Descanting upon his Name, sayd of him, *Is his Name Field? This is a Field for God to Dwell in.* An Expression not much unlike unto that which Mr. *Fuller* hath of him in his *Holy Warre*, lib. 4. C. 5. where citing something out of his Third Booke of the Church, C. 5. he calleth him *that Learned Divine whose Memorie smelleth like a Field the Lord hath blessed.*

In the Yeare 1609, King *James* coming into *Hamshere* the Byshop of *Winchester* being to appoint Preachers for the time of his being there, taking notice of his Worth and Sufficiencie wrote unto him to Preach before him, as thinking that the King would

would be as well pleased to heare him as any Man,

In the Yeare 1611. the King having a Mind to heare the Prebendaries of **Windsor**, Preach in their Order, Doctor *Thomson* the Deane, then Byshop Elect of **Glocester**, wrote unto him in the first Place to provide himself to Preach, that in him the King might receave Contentment; telling him withall, that he did not go about to lay a Burden upon him which he declined himself for he meant to drawe with him in the same Yoake.

The Words of his Letter were—I have of late receaved a Letter from my Lord of **Lichfield**, wherein he signifieth unto me, that it is His Majesties pleasure at his next coming to **Windsor**, to heare the Canons Preach in their Order that he may see what is in them. Now because it may be that some of them may not be well, or not so fit as he could wish, he by word of Mouth requested me very lately to Write unto you as to a sure Card to provide against the coming of the King to Preach, that by you he might receave Contentment, if
any

any of the rest failed. I write not this to lay any Burden upon you which I would escape my Selfe, for I am purposed to drawe in the same Yoake, but only of a care to have all things don well.

When he was at **Windsor**, he Preached oftner then any one of the Prebendaries there, and the Church was never fuller then when he Preached,

King *James* did very much Honour and Respect him, and delighted to Discourse with him about Points of Divinitie. He had once a purpose of sending him into *Germanie* for the Composing of the Differences between the *Lutherans* and the *Calvinists*, many of them being such as might be Composed if Men would but rightly understand one another. What moved him afterwards to alter his purpose, I know not, but his good Opinion of my Father, and his Love unto him continued unto the last. Not long before his Death he was verie willing to have bestowed upon him the Byshopricke of **Salisbury**, but the sollicitation of some great ones prevailed with him for another, for Doctor *Abbots*, Brother to
the

the then Archbyshop of Canterbury. Yet notwithstanding he was desirous to pre-
is designed
Byshop of
Oxford. ferre him also, and being told that the Byshop of **Oxford** was at that time verie like to Die, he resolved to bestow that Byshopricke upon him, and engaged himself by his promise so to do.

He caused Sir George Villiers, who was afterwards Duke of Buckingham to write unto him to that Effect; his Letter was as followeth:

Sir,

I desire to know whether you will be contented to have a promise of the Byshopricke of **Oxford**, when it shall fall, and thereupon to come and Kisse his Majesties Hands, and to keepe withall those Benefices you have, and if occasion be to have a Commendam of something else. Hereunto I do expect your Answer with all the speede you may. And in the meane time rest

From the Court at Wansted
 this 11. of July. 1616.

Your very assured Friend

George Villiers.

But

But it pleased God to preferre him unto a better Place. He never ambitiously fought after Preferment, all that he had was in a manner cast upon him. I doubt not but God hath bestowed on him that which was the Chief of all his desires, and that he is now in Rest and Happines. When King *James* heard of his Death he was very forrie, and blamed himselfe that he had don no more for him, his Words were, *I should have don more for that Man.*

Byshop *Hall* tells us that not long before his Death he was like to have bin made Deane of *Worcester*. In his owne Life, written by himselfe, he saith, “ When I was
 “ in France in the Attendance of the Right
 “ Honourable the Earle of *Carlile* (then
 “ Viscount *Doncaster*) who was sent upon
 “ a noble Embassie thether; In my absence
 “ it pleased his Majestie graciously to con-
 “ ferre upon me the Deanerie of *Worcester*,
 “ which being promised unto me before my
 “ Departure, was deeply hazarded whiles
 “ I was out of Sight, by the importunitie,
 “ and underhand Working of some Great
 “ ones; Doctor *Field* the Learned and
 “ worthy Deane of *Glocester*, was by his
 D “ potent

“ potent Friends put into such Assurances
 “ of it, that I heard where he tooke care
 “ for the Furnishing of that ample House;
 “ But God fetcht it about for me in that
 “ absence and nescience of Mine; and
 “ that Reverend and better deserving
 “ Divine, was well satisfied with greater
 “ Hopes; and soone after exchanged this
 “ Mortall Estate for an Immortall and
 “ Glorious.

*Buries his
 first Wife.*

Something above 2 Yeares before he
 died it pleased God to take from him his
 Wife, whom as he had just cause he dearely
 Loved. Shee died in the Yeare 1614. In her
 last Speech unto him, when shee tooke her
 Farewell of him, *Shee professed her conceipt of his
 Worthines, and how much shee was blessed of God
 in him, and the due respect shee ever had unto him,
 hoping that in the whole Course of the time shee
 lived with him, there had never bin found any
 grosse Omissions or neglect of Dutie.* Whereunto
 his Answer being such, as gave due Testi-
 monie of her singular Vertue, and his
 Sorrowe for so great a Losse as he then
 feared, shee chearefully sayd unto him, *Let us
 not part in Sorrow.* Shee then gave some
 good Instructions unto her eldest Son, who
 was

was present with her, and prayed for the rest of her Children which were absent, and soone after piously and devoutly ended her Life, leaving her Husband full of Heaviness for so great a Losse. After her Death he continued a Widdower about two Yeares, when he was perswaded by some of his Friends for the good of his Children, and his owne future Comfort to Marrie againe; And they recommended unto him ^{Marries a gain.} for a Wife, a Religious, Wise Understanding Woman, the Widdow of Doctor *John Spenser*, sometimes President of *Corpus Christi* College in *Oxford*, of whose Birth and Education *Mr. Izaak Walton* gives us a very good Character in the Life of *Mr. Hooker*. From the time of this second Match, he lived but a little while, not much above a Month; his End being nearer then either he himselfe, or any of his Friends did apprehend.

I have bin told by a Person of Credit, that there was a great Friendship betweene him and *Mr. Hooker*, which might very well be they agreeing so well in their Judgments, and being both of so suitable a Temper, of

deepe and profound Learning, and of remarkable Humilitie.

When he first set himfelfe to write his *Bookes Of the Church*, Doctor *Kettle* being his ancient Acquaintance, diffwaded him from it, telling him that when once he was engaged in writing of Controversies, he should never live quietly, but be continually troubled with Answers and Replies, unto whom he sayd, *I will so write that they shall have no great Mind to Answer me*, as indeed he did. The maine of what he hath Written, was never Answered. Some have taken Exceptions against particular Passages here and there a Place, but the Maine and what is most Materiall they have wholly let alone.

When his *Bookes Of the Church*, first came out, Doctor *John White* in his Book called, *The Way to the Church*, in a marginall Note upon his Epistle to the Reader in these Words published his high Esteeme of them---
If any Man desire to see all these and other Questions more Scholastically and accurately Handled, let him reade Doctor Richard Field Of the Church, printed Anno 1606.

A Booke that I commend to our zealouſeſt Adverſaries to reade with Diligence, and to compare with the Learnedſt that have written of their owne Side.

He had a great Memorie; any Booke which he read, he was able to carrie away the Subſtance of it in his Memorie, and to give an account of all the materiall Paſſages therein. His Memorie was great, but his Judgment was greater, he was able to penetrate into the moſt ſubtle and intricate Diſputes, and yet he did not make uſe of his Parts for the increaſing of Controverſies, but rather for the Compoſing of them.

He did not like ſo much Diſputing about thoſe high Points of Prædeſtination and Reprobation, which have ſo much troubled the Church of late Yeares, and in ancient Times, about which the *Dominicans* and the *Jefuites*, the *Lutherans* and the *Calviniſts* are ſo much divided. He did not like that Men ſhould be ſo buſie in determining what God decrees in Heaven, whoſe Counſells are unſearchable, and whoſe Wayes are paſt finding out.

Being

Being at *Oxford* at the Act when Doctor *Abbots*, who was then *Regius Professor*, and Doctor of the Chaire first began to reade upon those Points, which are commonly called *Arminian* Points; after he had heard him, being returned unto his Lodging he was very much offended at it, and sayd unto Doctor *Bostocke*, who was then present with him, *You are a Youngman, and may live to see great troubles in the Church of ENGLAND, occasioned by these Disputes, Oxford hath hitherto bin free from these Disputes, though Cambridge hath bin much Disquieted with them. They are Disputes which have troubled the Peace of the Church above 900 Yeares allreadie, and will not now be ended.* In Points of such extreme difficultie he did not thinke fit to be too positive in defining any thing, to turne Matters of Opinion into Matters of Faith.

He was one which laboured to heale the Breaches of Christendome, and was readie to embrace Truth wheresoever he found it. He did not like those which are so much afraide of *Romish* Errors, that they run into contrarie Extremes.

His

His Desires, his Praiers, his Endeavours were for Peace, to make up the Breaches of the Church, not to widen Differences but to compose them.

Not long before his Death, he had a purpose to have Stated all the Questions betweene the Papists and us, which without doubt he would have don with a great deale of Moderation. What his purpose was, I cannot better Expresse then by Publishing so much of the Preface as was finished by him.

The Title which he intended for that Worke was,

*“ A View of the Controversies in Religion,
 “ which in these last Times have caused
 “ the lamentable Divisions of the Christi-
 “ an World.*

The P R E F A C E.

*“ A*mong all the Confusions and Diver-
“ sities of Nations, Languages and
“ People, which have bin in Ages past, and
“ presently are under Heaven ; none have
“ bin

“ bin found so barbarous, though in other
 “ Things little differing from the wild and
 “ salvage Condition of bruit Beastes, But they
 “ have ever acknowledged something which
 “ they supposed to be God. Notwithstanding
 “ as nothing is more certaine uniforme, and
 “ generally found in the Minds of Men then
 “ a desire of Felicitie, which is a happie,
 “ joyfull and good Condition or State of
 “ Life, and yet nothing so uncertaine and
 “ doubtful, as wherein this Happines may
 “ be found ; So it is come to passe thorough
 “ the ignorance, impietie and sinfull Cor-
 “ ruption of Mans depraved Nature, that
 “ though no Man can open his Eyes and
 “ behold the glorious, stately and goodly
 “ Fabricke and Frame of the World,
 “ but he must needes know and acknow-
 “ ledge the Eternitie, Wisdome and Power
 “ of him that made it, and that all Honour,
 “ Reverence and Adoration is due to him,
 “ whose Dwelling is the Heaven of Hea-
 “ vens, and his Temple the World, whence
 “ springeth all Religion. Yet innumerable
 “ are the Rites, Customes and Opinions of
 “ Religion, all which Notwithstanding may
 “ most aptly be reduced to 3 principal Heads,
 “ to wit Paganisme, Judaisme and Chri-
 “ stianitie ;

“ stianitie ; for the barbarous and impure
 “ Faction of *Mahomet's* Disciples is ming-
 “ led of all these.

“ Paganisme, doth signifie that Estate and
 “ Condition of Men, which having no Di-
 “ vine Revelation and infallible Instructi-
 “ on from Above, attained to no other
 “ knowledge and worship of God then the
 “ obscure light of Nature could afford, and
 “ such uncertaine, doubtfull and depraved
 “ Tradition as they receaved of their for-
 “ faken Forefathers. These were the Po-
 “ steritie of *Cham* and *Japhet*, who when
 “ they knew God by the Instruction of
 “ *Noah* their Father, and so many happie
 “ Experiments of his Power and Goodnes,
 “ not regarding to glorifie him as God,
 “ became vaine in their Imaginations, and
 “ their foolish Hart was filled full of
 “ Darknes, they were given up to a re-
 “ probate Sence, destitute of all Heavenly
 “ Guidance and Direction, and left to the
 “ doubtfull and dangerous Wanderings of
 “ Natures Darknes.

“ Judaisme, doth signifie that Estate and
 “ Condition of Men, which were especially
 E “ cho-

“ chosen out of *Adams* corrupted Race and
 “ cursed Posteritie to be a chosen and holy
 “ Nation, to whom God gave his Lawes
 “ Testimonies, and of whom He should come,
 “ in whom all the Nations of the World
 “ should be blessed. These were the Po-
 “ sterity of *Sem*, of whom *Noah* propheti-
 “ cally uttered these most sacred Words ;
 “ *Blessed be the God of Sem, and let Chanaan*
 “ *be his Servant.* God perswade *Japhet* that
 “ *he may dwell in the Tents of Sem, and*
 “ *let Chanaan be his Servant.* Whereupon
 “ the Apostle demanding *What is the pre-*
 “ *rogative of the Jewe,* answereth again,
 “ *much every way ; for to them were committed*
 “ *the Oracles of God.* But when Christ the
 “ Saviour of the World came amongst
 “ them, being the Expectation of the
 “ Fathers, and the Glory of *Israel*, and
 “ was refused ; their Cities were destroyed,
 “ their Temple throwne downe, their Peo-
 “ ple carried into Captivitie, and disperfed,
 “ wherein they have continued by the
 “ space of 1500 Yeares and more. So was
 “ their Imprecation fullfilled, *His Bloud be*
 “ *upon us, und upon our Children,* and
 “ Christ became the Light of the *Gentiles*,
 “ which before fate in Darknes and in the
 “ Shadowe

“ Shadowe of Death ; For the Word of
 “ the Kingdome was carried into all parts
 “ of the World.

“ From whence ariseth the third Sort of
 “ People, who condemning the Superstition
 “ of the *Gentiles* or *Pagans*, which Worship
 “ they know not what, and the Incredu-
 “ litie of the *Jewes*, which refused Him, in
 “ whom all the Promises of God made to
 “ their Fathers were *Yea*, and *Amen*, do
 “ Believe and Professe that there is no o-
 “ ther Name, whereby Men may be sa-
 “ ved, but the Name of *Jesus*, and that, that
 “ *Jesus* of *Nazareth*, whom the *Jewes* de-
 “ fired to be Crucified, is the Christ, the
 “ Son of the living God ; The blessed Com-
 “ pany of those Men, in whose Mouths
 “ this Confession is found, is called *The*
 “ *Christian Church*, which being begun
 “ at *Jerusalem*, was dispersed into all the
 “ World, the Care and Government where-
 “ of did rest in the Apostles and their Af-
 “ sociates during their Abode here on
 “ Earth ; and after was commended
 “ to Pastors and Bishops, who should sit
 “ in the Apostles Chaires, and Instruct all
 “ succeeding Ages in the Apostolique

“ Doctrine. This Church because it is not
 “ tied to any certaine Place, nor limited
 “ to any definite continuance of some few
 “ Ages, but must continue till the end and
 “ consummation of the World ; in which
 “ there is but one God, one Christ, one
 “ Spirit wherewith all are Sealed ; one
 “ Baptisme, one Faith, one Hope of Im-
 “ mortalitie, and Life Eternall, is rightly call-
 “ ed Catholique. This happie Fellowship of
 “ right Believers, and Catholique Christi-
 “ ans, hath bin subject to 3 Sorts of grei-
 “ vous Evills.

“ The 1st. Of bloudie Persecutions un-
 “ der the Heathen Emperours, for certaine
 “ Hundreds of Yeares.

“ The 2^d. Of waisting Heresies, which
 “ mightily prevailed and disquieted her
 “ Peace, when the Rage of the Persecutors
 “ did cease, by Reason whereof, Altars
 “ were raised against Altars, Byshops set up
 “ against Byshops, the People drawne
 “ from the Obedience of their lawfull and
 “ ordinarie Pastors or Guides, to hearken
 “ unto Novelties of Fancie and Errour.
 “ This trial was more dangerous then the
 “ former,

“ former, for whereas Persecution maketh
 “ Martyrs, the spread of Heresie and false
 “ Doctrines bringeth forth Apostates, and
 “ cursed Forsakers of the Truth. This
 “ Evill the True and Catholique Church
 “ laboured to remedie by General Councells,
 “ and other Courses of provident Care and
 “ Circumspection, ever preserving the U-
 “ nitie of Doctrines and all necessarie and es-
 “ sentiall Rites, Ceremonies, Observations
 “ and Complements of Pietie and Religi-
 “ on. For if any did Preach contrarie to
 “ to that -which had bin delivered unto
 “ them, and brought in ἐτεροδιδασκαλίαν they
 “ which remained sound Admonished, Re-
 “ proved, and if that did not serve, cast out
 “ of their Communion, such as willfully
 “ Maintained those Novelties, that had bin
 “ erroneously and rashly Devised. From
 “ whence it came to passe, that whereas
 “ at the first, the Name of Christians begun
 “ at *Antioch*, served to discern a right Be-
 “ liever from all others, when there were
 “ none but Christs true Disciples and unbe-
 “ lieving *Jewes* and *Gentiles* ; afterwards,
 “ when among Christians, some began
 “ Innovations, it was necessarie for diffe-
 “ rencing those that held the Doctrines an-
 “ ciently

“ ciently receaved, from those that corrupted
 “ the Doctrine, or violated the Rules of
 “ the Discipline of the Church, to call these
 “ Heretiques and Schismaticques, the rest
 “ Catholiques.

“ The 3^d. To wit, Carelesse Securitie,
 “ Hypocrisie, Ambition, Pride, Emulation,
 “ and Divisions, together with Ignorance,
 “ abusing and misconstruing the receaved
 “ Doctrine and Practice of Religion; be-
 “ gan when both the Former seemed to
 “ Cease, or at least not so furiously to
 “ Rage as before, growing in the most
 “ famous Flourishing and renowned Parts
 “ of the Christian and Catholique Church.
 “ So that now there appeared a Dis-union
 “ and Separation, not as before betweene
 “ Runnagates and the Church, but be-
 “ tweene the most famous Churches of
 “ the World. All the Christian People,
 “ which lived under the Patriarchs of *Alex-*
 “ *andria, Antiochia, Constantinople*, and in-
 “ numerable far removed Parts of the
 “ World refusing to hold Communion any
 “ longer with the Church of *Rome*,
 “ and those that tooke Part with her,
 “ pretending that without their consent,
 “ shee

“ shee had added something to the Sym-
 “ bols, and Formes of Faith, formerly re-
 “ ceaved and set down by common con-
 “ sent, as bounds of Christian veritie, and
 “ over proudly demeaned her selfe, not
 “ carrieing her selfe as their Sister and
 “ Companion, but as a Ladie and Mistresse ;
 “ her Lawes, Canons and Practises in many
 “ Parts of Christian Religion they disliked,
 “ refused and condemned. Neither were
 “ the Favourers of the Church of *Rome*,
 “ behind in condemning them. So that
 “ the happie Intercourse of all Christian
 “ Duties, which sometimes was seene be-
 “ tweene these Parts of the Church was
 “ stopped.

“ And yet, as if this Miserie had not
 “ bin enough, behold the Hand of God is
 “ not yet pulled in, but his Arm is stretched
 “ out still, to punish the impietie of sin-
 “ full Men. For behold, the *Easterne*
 “ Churches of the World are subjected to
 “ the Tyrannie of *Mahometans*, and other
 “ Miscreants ; And in the *West* Church,
 “ separated from the rest, Barbarisme pre-
 “ vailed ; all good Learning did mightily
 “ decay ; the Schooles of Divines were
 “ Fraught

“ Fraught with vaine, idle and curious
 “ Speculations, intermingling Philosophicall
 “ Fancies, without Choice or Judgment;
 “ The Court of *Rome* became an Earthlie
 “ Monarchie, confounding all Lawes, States
 “ and Government; the Prelates of the
 “ Church were negligent and ignorant;
 “ the People untaught, and full of Super-
 “ stition; the Doctrine of the Church
 “ filled with uncertainties, contrarieties and
 “ contradictions innumerable; the loose,
 “ wanton and stately manner of Living of
 “ the Clergie greatly disliked, scorned
 “ and disdained; and an overthrowe
 “ of the Ecclesiasticall State was thought
 “ inevitably to hang over their Heads; A
 “ Reformation greatly wished for of all
 “ that feared God. The Byshop of *Rome*,
 “ though pretending a kind of Reforma-
 “ tion, yet in Matters most Materiall
 “ remained stiffe and would not relent,
 “ though many of the greatest Prelates and
 “ Cardinalls of the Church laboured to
 “ perswade him unto it, assuring him that
 “ no forcible Means would prevaile against
 “ the Oppositions that were now begun,
 “ but that they would rather cause the
 “ Flame to breake forth more violently.
 “ Not-

“ Notwithstanding he proceeded hardly to
 “ entreate those that discovered his Abuses,
 “ and utterly refused to remove and take
 “ away such Things as all the World did
 “ see to be Amis. Whereupon there grew
 “ a Resolution in the Minds of mighty
 “ Princes, Prelates and States, that seeing
 “ their Account must be to God in the
 “ last Day, and not to the Byshop of *Rome*,
 “ they, their Kingdomes, People, and Pro-
 “ vinces would serve the Lord according
 “ to that which the Word of God, and ap-
 “ proved Practise of former and better
 “ Times of the Church should leade them
 “ unto. Whereupon followed an apparant
 “ Breach and professed Separation.

“ But as all humane Courses (humane
 “ I call those where Mans Infirmitie in-
 “ termedleth, though they proceede from
 “ God, and be guided by Divine direction)
 “ are full of Imperfection ; and all Muta-
 “ tions, even they that are most advisedly
 “ waded in are not without danger ; so it
 “ fell out in this Change of Things in the
 “ State of the Church. The Evills that
 “ accompanied it were especially 3.

“ 1st. Sacrilegious bereaving and spoil-
 “ ing of the Church of her necessarie En-
 “ dowments occasioned by the former A-
 “ buse most intolerable, and the encrease
 “ of them immoderate and excessive ;
 “ whereupon many Provisions were former-
 “ ly made to stay and stoppe the Course
 “ of Mens Devotions in enriching the
 “ Church, for that there grew a Dispro-
 “ portion in the State of Allowance and
 “ Maintenance of the severall sorts of
 “ Men in each Countrie and Common-
 “ wealth.

“ The 2^d Evill was in that after Men
 “ once began to Reform and Correct that
 “ which seemed to be amisse in the Doctrine
 “ of the Church, in that many Uncertain-
 “ ties, Novelties and Philosophicall Fancies
 “ were mingled with the same, whilst the
 “ Bookes of *Aristotle* were more studied by
 “ Divines, then the sacred Bookes of the
 “ *Old and New Testament*, with the Learned
 “ Commentaries of the ancient Fathers,
 “ and other holy Monuments of Reverend
 “ Antiquitie ; certaine rash and giddie Spi-
 “ rits , not putting a difference betweene
 “ Things

“ Things most different, and having no
 “ regard to the received and ancient ve-
 “ rities and practices of the Church, pre-
 “ tending to Redresse latter Errours and
 “ Abuses, removed the ancient Bounds set
 “ by the Holy Fathers, both for Doctrine and
 “ Practise, and contemning many Things
 “ of infallible Truth, and evident Utilitie
 “ in the Course of the Churches Discipline
 “ and Policie, fell into old Heresies long since
 “ condemned in the Prime of the Church
 “ by the Flower of Christendome.

“ The 3^d Evill was an Infinite multi-
 “ plieing of Controversies, to the amazing
 “ of all that Read them, as if nothing were
 “ certaine ; and, as if a new Church and
 “ Religion were now Planted in the World.

“ Touching the 1st of these Evills, which
 “ is the Sacrilegious impoverishing of the
 “ Church ; The mighty Men of the World
 “ having taken into their possessions the
 “ Habitations of God, and carried into
 “ their own Treasuries the Vessels of Gold,
 “ and Ornaments which served for the
 “ more reverent and stately Furniture of
 “ the Service of God, and the honourable

“ Entertainment of those that attend his
 “ holy Things, it is more easie to take the
 “ Prey out of the Teeth of a Lyon, and
 “ to take *Leviathan* with a Hooke, then
 “ to cause Restitution to be made of Things
 “ which have bin taken away ; I shall
 “ therefore speake no more of this Parti-
 “ cular, but proceede to the next.

“ The 2d Evill, which was the inconfide-
 “ rate calling in Question, or denieing and
 “ impugning the fetled Resolutions of
 “ Gods Church, and Consequently the run-
 “ ning into many dangerous Errours, and
 “ old condemned Heresies was in part pre-
 “ vented, or at least in some sort stopped
 “ and hindred, by putting forth the Con-
 “ fessions of Faith, whereunto Subscription
 “ being required, giddie Spirited Men have
 “ either bin restrained, or cast out of
 “ the Societie of Men more stayed and
 “ advised.

“ For the Remedie of the Last, and not
 “ the Least of these Evills, which is multiply-
 “ ing of Questions, and endles Disputes
 “ in Matters of Faith and Religion, to the
 “ disquieting the Minds of those that are
 “ not

“ not Firm and Stablifhed in the Truth.
 “ That both Mens Minds may be fetled,
 “ and no Truth fuppreffed or rejected, for
 “ Faction or studie of Parts, I have en-
 “ deavoured to lay in open View before
 “ the Eyes of all thofe that defire fatisfacti-
 “ on and love the Truth, the Controver-
 “ fies that have, and do bufie the Minds
 “ of Men hotly, and with great Conten-
 “ tion debated between the Reformed
 “ Churches of *Europe*, thofe that embrace
 “ the Tridentine Canons, and the reft
 “ whole Apologies and Confessions are
 “ extant publifhed to the whole World.
 “ Both thefe are Reformed, but in diverfe
 “ degrees and forts, for the *Romifh* Faction
 “ hath alfo altered many Things in Mat-
 “ ter of Ceremonie, Government, Fasting-
 “ dayes, Holie-dayes, Marriage, Church-
 “ Service, and reftaining the doubtfull
 “ Difputes of Doctrine, and therefore may
 “ be Challenged for newnes of Religion
 “ as well as the reft, the difference being
 “ only in the Number of Things altered,
 “ not in the Kinds of them.

“ The Matters of Difference betweene
 “ thefe will better appeare, if firft wee re-
 “ duce

“ duce to certaine Heads, all that pertain-
 “ eth unto Christian Religion ; and then
 “ make it evident and cleare to all such
 “ as love the Truth, and are not Conten-
 “ tious, what by common consent in every
 “ of these, is undoubtedly receaved, and
 “ what remaineth as yet unresolved up-
 “ on.

“ Surely whatsoever cometh within the
 “ compasse of our Christianitie, and per-
 “ taineth to Religion, concerneth either those
 “ sacred Bookes and Monuments, where-
 “ in is contained the Heavenly Truth
 “ revealed to the Sons of Men, for the
 “ supplie of Natures defects, and shining as
 “ a Light in the midst of our Darknes,
 “ directing us towards the attainment of e-
 “ ternal Life ; Or else the Glorious Majestie
 “ of God, of whom are all Things and
 “ wee in him ; Or the Creation of all
 “ Things of nothing, especially of Men and
 “ Angels ; Or the Person, Nature and
 “ Office of Christ the Redeemer ; Or
 “ the Restauration, which is wrought
 “ by Grace ; Or the Church, which is the
 “ multitude of those that are redeemed
 “ out of the World ; Or the Holy Sacra-
 “ ments,

“ ments, which are as bands of this Hea-
 “ venly Societie, markes of Profession, notes
 “ of Difference, seales of the Covenants, and
 “ conduits of Heavenly Grace ; Or Lastly,
 “ the Ceremonies, Observations, Solemni-
 “ ties, and outward Complements of Re-
 “ ligion. Unto these 8 principal Heads may
 “ be reduced, whatsoever appertaineth to
 “ the Religion and Profession of Christi-
 “ ans.

“ Touching the first, it is by all agreed
 “ upon that all Men by Nature are Strang-
 “ ers from the Life of God, having their
 “ Cogitations darkened in such sort that of
 “ themselves, they cannot lift up their
 “ Eyes to behold the brightnes of that Divine
 “ Light, in the beholding whereof consist-
 “ eth all their Happines ; And that God
 “ pitieing this miserable Estate of Man,
 “ hath provided Remedies against this E-
 “ vill, amongst which, that most excellent
 “ light of Christian Wisdome, revealed in
 “ the sacred Bookes of the Divine Oracles
 “ is incomparable and peereles, as where-
 “ upon all other do depend, the bright
 “ Beams of which Heavenly Light doth
 “ shew unto us the ready Way to eternal
 “ Hap-

“ Happines, amidst the fundrie turnings,
 “ and dangerous wanderings of this Life.
 “ And least either the Strangenes of the
 “ Language wherein these holy Bookes
 “ were written, or the deepenes of
 “ the Mysteries, or the multiplicitie of
 “ hidden Senses contained in them, should
 “ any way hinder us from the cleare View
 “ and perfect Beholding of that Heavenly
 “ brightnes; God hath Called and Assem-
 “ bled into his Church out of all the Nati-
 “ ons of the World, and out of all People
 “ that Dwell under the Arch of Heaven,
 “ Men abounding in all secular Learning
 “ and Knowledge, and filled with the Under-
 “ standing of holy Things, which might
 “ turne these Scriptures, and Bookes of
 “ God into the Tongues of every Nation,
 “ and might unseal this Booke so fast
 “ clasped and sealed, and manifest, and open
 “ the Mysteries therein contained not only
 “ by lively Voice, but by Writings to
 “ be carried downe unto all Posterities.
 “ Good God! what Treasure hath all the
 “ World comparable unto the Treasure of
 “ these sacred Bookes of God, and the
 “ Writings, Meditations and happie Tra-
 “ vailes of the renowned Worthies of
 “ the

“ the Christian World ? From hence as
 “ from the pleasant and fruitfull Fields,
 “ watered with the Silver dew of *Hermion*,
 “ the People of God are nourished with all
 “ saving Foode. Hence the Thirst of
 “ languishing Soules is Restinguished, as
 “ from the most pure Fountaines of living
 “ Water, and the everlasting Rivers of
 “ Paradise. Hence the want of needie
 “ Soules is supplied, as out of the best and
 “ richest Storehouse of the World. Hence
 “ the Souldiers of Christ are armed, as out
 “ of the best Armorie, that they may be
 “ able to overthrowe the Madnes of Infi-
 “ dells, and the Furies of Heretiques. From
 “ hence as out of the Schoole of all Hea-
 “ venly Vertues, all the life, manners and
 “ duties of Men are Framed and Fashion-
 “ ed aright, the Unlearned are taught, the
 “ Learned are exercised, they that are Fallen
 “ are holpen that they may be able to Rise a-
 “ gain, they that Stand, are preserved from
 “ the danger of Falling. In a Word, there is
 “ nothing honest, nothing profitable, plea-
 “ sant, great, or rare and excellent, tending
 “ either to instruction, godlines of Life, or
 “ the attaining of endles Happines, but
 “ here it may be found.

G

“ Where-

“ Whereupon it hath pleased God in e-
 “ very Age to stirre up the Spirits of the
 “ Worthie guides and leaders of his Church,
 “ with great Labour and Travaile unto
 “ the farthest Parts of the World, by
 “ Conference, and all the Meanes they
 “ could Devise, to find out what Bookes,
 “ of Divine Instruction the Holy Men of
 “ God, led by the direction of the pro-
 “ mised Spirit had left unto Posteritie, in
 “ what Languages, the severall Copies
 “ and Editions of the same, together with
 “ such other Writings of other ancient Fa-
 “ thers, and Masters of our Christian Faith,
 “ as had made report of the same, and deli-
 “ vered the hidden Sences thereof, as ha-
 “ ving heard them speake which were the
 “ Authors of them, or at least their Scho-
 “ lars and Disciples. These Reverend Mo-
 “ numents when they had gathered toge-
 “ ther with great Expence and Cost, they
 “ layd them up in Libraries for the di-
 “ rection of Posteritie in Churches and
 “ Monasteries.

“ Concerning these Bookes, these things
 “ offer themselves to our Consideration,
 “ 1st, Whence

“ 1st, Whence wee are assured of the Truth
 “ of them. 2^{dly}, Which they are that are
 “ of Infallible Truth and Certaintie.
 “ 3^{dly}, The Fullness and Sufficiencie of
 “ them, or their Want and Imperfection.
 “ 4^{thly}, The Easiness or Difficultie in find-
 “ ing out the Sence of them, and how wee
 “ may without danger attaine unto it.
 “ 5^{thly}, In what Tongues they were Writ-
 “ ten, and the severall original Editions
 “ now Extant, 6^{thly}, Into what Tongues
 “ chiefly they have bin anciently Turned,
 “ what Tranlations the Church speci-
 “ ally allowed, and of the lawfullnes of
 “ Turning them into vulgar Tongues,
 “ and reading the same privately or pub-
 “ liquely unto Lay-men.

“ Touching the 1st of these Things
 “ to wit, How we may be assured of the
 “ Truth of these Divine Bookes. 1st. It
 “ is agreed upon by all that it pertaineth
 “ to the Church to discern what Bookes
 “ are worthy Acceptation, as containing
 “ Matter of Heavenly Truth, Instruction
 “ and Consolation, and what to be re-
 “ fused. 2^{dly}. That the Church, that
 “ now is for her direction, followeth the

“ constant Uniforme and resolved Traditi-
 “ on of those great Masters of our Chri-
 “ stianitie which lived in the former Ages
 “ of the Church. 3^{dly}. That no Man or-
 “ dinarily can find out the Truth of the
 “ Scriptures of God, and the Divine Ora-
 “ cles without the guidance and directi-
 “ on of the Church that now presently is
 “ deriving her Knowledge from the Ages
 “ that were before, and the guides of the
 “ Church, which in former times Taught
 “ and Instructed the People of God. 4^{thly}.
 “ That there is a perswasion of the Truth
 “ of these Things wrought in the Minds
 “ of Men by the only Consideration of hu-
 “ mane Respects, of continuance, consent
 “ universalitie, of wisdom, gravitie and
 “ constancie most Stedfast and Unmoveable
 “ of those that received, beleaved and de-
 “ livered to Posteritie these Records of
 “ their Faith and Religion. 5^{thly}. That this
 “ Perswasion is not properly Faith, which
 “ is a divine Light infused into the Soule,
 “ but an humane Perswasion, not unlike
 “ that which is found in Men of other
 “ Sects and Factions in the World, who
 “ are induced by the Authoritie and Re-
 “ putation of their Fathers and Elders to
 “ be-

“ beleeve those Things which they de-
 “ liver unto them. 6thly. That though
 “ the Faith of Christians beleeve nothing,
 “ and can apprehend no Divine Veritie,
 “ unless it be proposed by the Church or-
 “ dinarily ; For how shall they beleeve
 “ unless they heare ? And how shall they
 “ heare without a Preacher ? And how shall
 “ they preach unlesse they be sent ? And
 “ though the Reverent Opinion conceived of
 “ the Wisdome, Gravitie and Faithfullnes of
 “ the Guides of the Church, induce a Man
 “ to attend and enquire into the Things
 “ which are proposed to be receaved and
 “ beleeved ; Yet the Authoritie of the
 “ Church is not, nor cannot be the gene-
 “ rall and first ground-stay and reason of
 “ our Beleeefe or Faith, or of beleeving all
 “ that a Christian is bound to beleeve, but
 “ it must *inniti solidâ rerum ipsarum veritate* ;
 “ Because that there is such a Church, that
 “ is, a multitude chosen out from the
 “ World, which God doth teach and
 “ leade into all Truth, is one of the Things
 “ to be beleeved, and is among the precious
 “ Verities the Scriptures do containe, neither
 “ is the first and highest in the Order of
 “ Things proposed to the Apprehension of
 “ Faith,

“ Faith, but doth depend on, and is deduced
 “ from more high and immediate Prin-
 “ ciples concerning God, the Creation,
 “ Fall, and the joyfull and happie De-
 “ liverance which is by Christ.

“ Wherefore as in humane Sciencies, ma-
 “ ny things concurre, and are required as
 “ things precedent, and preparing the
 “ Way ; or Conditions, directing and guid-
 “ ing the Mind, that it may yeild Assent
 “ to the Things that are taught, and de-
 “ livered, without which the Hearer con-
 “ ceaveth nothing at all ; of which fort,
 “ is the sensible Knowledge of Things ob-
 “ ject to the outward Senses, the Explica-
 “ tion used by the Teacher, and his per-
 “ swasions to induce, who doth not barely
 “ propose his Principles, Rules and Axi-
 “ omes, but declareth them by Examples e-
 “ vident to Sense, or by Effects well knowne
 “ unto us ; but the formal and precise
 “ Reason of setting the Perswasion, and
 “ making the Mind yield her consent to the
 “ Things proposed, is the Light of Nature,
 “ which maketh them evidently to appeare
 “ to be, as indeed they are. So in like
 “ Manner to propose the Things that are
 “ to

“ to be beleevd, and use whatsoever Ex-
 “ plication, or Meanes that can be devised,
 “ to induce the Minds of Men to beleeve
 “ the Truth of the Things proposed unto
 “ them are concurrents, without which
 “ hardly any Man yeildeth Assent to
 “ the sacred Verities. But that which
 “ settleth the Mind, and expresseth the per-
 “ swasion, is the Divine Light of Faith,
 “ whereby though the Matters of Faith
 “ be not made so evident as Things of natu-
 “ rall Apprehension by the Light of Nature,
 “ yet the Mind is more potently drawne
 “ to yeild to them, then to the other.
 “ This *prius sentitur quàm discitur*, as Ex-
 “ perience sheweth.

Thus much he had Finished, but went no farther.

Amongst those Collections which he had
 made for the Stating of the severall Contro-
 versies in Religion; I find these Proposi-
 tions layd downe by him, under the Title
Of Election and Reprobation, which I shall
 Adventure to make Publique, though I
 know not how he would have Stated those
 obscure and difficult Points, wherein he
 did

did like that Men should wade too far. Possibly some may make use of them which desire the Peace of the Church, and a greater Moderation in those which Dissent in their Opinions.

Proposition 1. “ God foreknowing that
 “ if he should so create Man and give
 “ Grace unto him only in such sort, as
 “ in his Wisdome he thought best, and as
 “ afterwards he did, he would Sin : Though
 “ in Dutie he stood bound, and in re-
 “ spect of Abilitie he might do otherwise;
 “ purposed notwithstanding, so to create
 “ him that he might glorifie himselfe in him
 “ in the Manifestation of his Mercie
 “ and Justice. So that God who could
 “ have given such Grace unto *Adam*, as
 “ should infallibly have holden him
 “ fast unto himself, and preserved him
 “ from Falling, denied the same unto him,
 “ and purposed to glorifie himselfe, as well
 “ in Justice as in Mercie upon him,
 “ whom that Grace would not hold, which
 “ he thought good to bestow on him,
 “ and knew to be sufficient to preserve
 “ him from Falling, if the Fault were no
 “ in himselfe.

“ *Propo-*

Proposition 2. “ Allmighty God know-
 “ ing that if he should so make Man, and
 “ give unto him only such Graces as af-
 “ terwards he did, though more than suf-
 “ ficient to enable him to Stand, yet he
 “ would Fall, resolved to give him no
 “ other, and Predestinated and Purposed
 “ to make him whom those Graces would
 “ not hold, to this very End that corrupting
 “ himfelfe, and falling away, he might be
 “ glorified in him in Mercie and Ju-
 “ stice.

Proposition 3. “ Allmighty God know-
 “ ing how to make Man, so that he should
 “ not Fall, and knowing likewise that
 “ he would Fall if he were made in some
 “ other Sort: For that he knew how to
 “ glorifie himfelfe in a more high and excel-
 “ lent Sort, in Mercie and Justice, if Sin
 “ should enter, then he could, if it did
 “ not; resolved to make Man in that other
 “ Sort, that so by his voluntarie Apostasie
 “ he might open a way and passage for
 “ the Manifestation of them both.

“ *Proposition 4.* “ God did Will and De-
 “ cree *Adams* not continuing, not by im-
 H “ pelling

“ pelling or perswading him to Fall, not by
 “ hindering him from standing nor by with-
 “ drawing of his Grace, so and in such
 “ sort that he must Fall; For he gave
 “ him Power to stand, and Motives more
 “ then sufficient to move him so to do, if
 “ the Fault were not in himselfe, but by
 “ deniall of that Grace by which only his
 “ continuance was to be procured. So that
 “ as *Rispolis* saith, he decreed the Fall, *Præ-*
 “ *finitione negativâ non affirmativâ.*

C O N C L U S I O N S.

“ 1. God purposed to Communicate his
 “ Goodnes.

“ 2. To this End he intended to make
 “ Man after his owne Image in great
 “ Largenes of right Understanding and
 “ Freedome of Will.

“ 3. That he might continue in that
 “ State of Good wherein he intended to
 “ create him, he purposed to give him
 “ such Graces, as he knew would be Suffi-
 “ cient to procure his continuance, if the
 “ Fault were not in himselfe.

“ 4. He

“ 4. He foreknew that he would not be
 “ won to continue, but by some other
 “ kind and degree of Graces then those he
 “ intended to him.

“ 5. Notwithstanding this Knowledge,
 “ he resolved to give him no other, and
 “ that these Graces not winning him to con-
 “ tinue he should not be wonne; Intending
 “ to glorifie himfelfe in his Fall, in the
 “ mercifull Deliverance, and just Derelicti-
 “ on and Punishment, of whome he pleased
 “ amongst those of his Posteritie.

“ So that the reason why God intend-
 “ ed to make Man, was that he might
 “ communicate his Goodnes; and to that
 “ End he not only made him Good, but
 “ gave him sufficient Meanes, so to continue.
 “ But the reason why knowing the Graces
 “ he intended to him, though sufficient,
 “ would not procure his continuance in
 “ Good; he resolved notwithstanding
 “ to give him these only, and no other,
 “ when he could have given other infalli-
 “ bly holding him in the Course of Good,
 “ was, that he might glorifie himfelfe in
 “ the Fall.

“ This in Generall.

“ In particular,

“ The Reason why God intended to
 “ make *Peter*, was that he might commu-
 “ nicate his Goodnes to him, and to that
 “ End, he not only made him Good, but
 “ gave him sufficient Meanes to enable him
 “ to continue Good if the Fault were not in
 “ himself. But the Reason why knowing
 “ he would not be wonne to continue by
 “ those Graces he intended to him, he re-
 “ solved notwithstanding to give him those
 “ only, and no other, was, that he might
 “ glorifie himselfe in the mercifull Delive-
 “ rance of him out of those Evills into
 “ which he should plunge himselfe.

“ The Reason why God intended to cre-
 “ ate *Judas*, was that he might communicate
 “ his Goodnes to him, and to that End he
 “ made him Good, and gave him suffici-
 “ ent Inducements to move him so to con-
 “ tinue. But the Reason why, notwith-
 “ standing he knew the Graces he intended
 “ to give him, would not winne him to
 “ continue in Good, he resolved to give
 “ him

“ him those only, and no other, and de-
 “ creed that he who would not be won by
 “ these Graces to stand should fall, was, that
 “ leaving him in his Transgression he
 “ might manifest his Justice in punishing
 “ of him.

These Propositions I suppose he might
 lay downe as tending to a pacification be-
 tweene the dissenting Parties, as think-
 ing that those which speake most harsh-
 ly, meane or should meane no more, and
 that those which are so violently their
 Opposites, are not far from acknowledging
 so much. But I will not interpose my
 Opinion in so difficult Points. It was his
 Judgment that, “ In such Points, wee ought
 “ to be very sparing in what wee say.
 “ That wee ought not to be too positive in
 “ defining any thing. It is not good to
 “ turne Matters of doubtfull Disputation
 “ into Matters of Faith. Better it is to
 “ silence such Disputes, wholly to let them
 “ alone, to shun and avoyd them, then to
 “ go too far in them. Doubtfull Things
 “ let us be content to leave doubtfull,
 “ and yet beare Charitable Minds unto
 “ those which Dissent. Some Questions there
 “ are

“ are so exceeding subtle, of such extreme
 “ difficultie, that wee can never attaine un-
 “ to a perfect understanding of the Truth.
 “ Wee may strive and contend without
 “ End, and yet be farther off at the Last,
 “ than at the First. In all Arts and Sciences
 “ there are some Difficulties, which wee
 “ can never overcome. The longer wee
 “ looke upon the Sun when it shineth in
 “ its Brightnes, the more our Eyes are daz-
 “ zled ; wee see more at the first glance,
 “ then wee do after we have fixt our Eyes
 “ a good while upon it. In those high
 “ Points of Prædestination, the difficulties
 “ are so great that wee may well give
 “ them over as insuperable.

Certainly Byshop *Andrewes*, one of the
 greatest Divines that our *English Church*
 hath bred, seemes to be of that Opinion.
 In his Sermon upon *Marie Magdalene*, where
 shee is forbidden to touch Christ, he saith,
In the naturall Bodie, the Eye is a most excel-
lent Part, but withall, so tender, so delicate, it
may not endure to be touched ; No, though it
Aile nothing, be not sore at all. In the Civill
Bodie the like is ; there are in it both Persons
and Matters, whose Excellencies is such, they
are

are not familiarly to be dealt with, by Hand, Tongue or Pen, or any other way. Secrets of State, David calls Points too high, too wonderfull for us to deale with, Psal. 131. If of Kings Secrets, this may truly be sayd, may it not as truly of God of his secret Decrees? May not they for their height and depth claime not to be medled with? Yes sure: And I pray God he be well pleased with this licentious touching, nay, tossing his Decrees of late; this sounding the Depth of his Judgments with our Line and Lead; too much presumed upon by some in these Dayes of ours. *Judicia ejus abyssus mltua* (saith the Palmist) His Judgments are the great deepe. S. Paul looking downe into it, ran backe and cried, O the Depth! the profound depth! not to be searched, past our fadoming or finding out. Yet are there in the World, that make but a shallow of this great deepe; they have sounded it to bottome. Gods secret Decrees they have them at their Fingers Ends, and can tell you the Number and the Order of them just. Men that sure must have been in Gods Cabbinet, above the third Heaven, where S. Paul never came: Marie Magdalenes touch was nothing to these.

I suppose my Father and this great Divine concurred in their Judgments in this Particular, as they did in most Points.

What his Thoughts were in Matters of Religion, he hath in a great Measure expressed in his Writings, which are the best Monuments of his Worth, of his Pietie, his peaceable Inclinations and Disposition. Though he be dead in them he yet liveth, and may he long Live to the Benefit of succeeding Generations.

His Death. He died in the Yeare 1616. November 15. in the beginning of the 56th Yeare of his Age, when after he had bin Sick but a little while, he was taken away not by any violent Disease, or by any long and lingring Sicknes, or by any of those wayes of Death, wherein Men are usually tormented with extremitie of Paine, but either by an Apoplexie, or by some Impostume breaking inwardly, or some other the like Cause, which suddenly deprived him of all Sence and Motion. So that he had *εὐθανασία* an easie kind of Death without Paine, such a Death as many have desired ; Not such a Death as our Church hath taught us to pray against ;

against ; For that is *subita & improvisa mors*, a suddaine and unprepared Death, such a Death as is no way foreseene, as wee are no way fitted and prepared for. Though his Death might seeme to be suddaine unto some, it was not so unto him, who was alwayes readie for it, alwayes prepared for his End, for which he had often helpt to prepare others. Though the manner of his Death, was such as Deprived his nearest Relations of the Comfort and the Instructions which they might have receaved from his last Words, which usually are most powerfull and effectuell when they proceede from a dieing Man ; yet they wanted not Instructions from him ; His whole Life was spent in the Instructing of them and others ; He Instructed them and others, both, by Precept and Example, both by his Life, and by his Doctrine, by both which being Dead, he yet speaketh. He was a good and a faithfull Pastor, his Care reached unto all the Churches. He was a loving Husband, a loving Father, a good Master, a good Neighbour, readie and willing to do good unto all. He was verie Charitable unto the Poor, according to his Abilitie, according unto that Estate which God had blessed him withall.

I

He

He never aimed at greatnes, either for himselfe or his Posteritie. He left behind him a good Report ; he fought a good Fight, he finished his Course, and I doubt not but he now enjoyeth a Crowne of Life.

Ath. Ox-
on. Vol. I.
p. 350.

So far my Author ; to which I shall not presume to add any thing, but that He was buried in the outer Chappel of St. George at Windsor, a little below the Choire ; Over his Grave was soon after laid a Plank of black Marble, and thereon the following Inscription engraven on a Copper-Plate fastened thereto.



The

He

The INSCRIPTION.

RICHARDUS FIELD hujus olim Collegii Canonici-
 cus, & Ecclesiae Gloucestrensis, Decan.
 bere Doctor Theologiae, et Author
 Librorum V. de Ecclesia

Una Cum

ELISABETHA HARRISIA sanctissima Charissima
 Coniuge ex qua sex reliquit Filios, Filiam unicam;

Hic

Sub communi Parmoze Expectant Christi Re-
 ditum; qui Felicitatem, quam ingressi sunt,
 Adventu suo Perficiat ac Consummet.

Obierunt | Ille Anno salutis 1616.

| Aetatis suae 55.

In Domino | Haec Anno salutis 1614.

| Aetatis suae 41.

I find likewise the following Pedigree drawn by the Gentleman to whom I am obliged for the Original.

Ralph Field of Hemelhamsted, Hertf. =

Thomas Field of Hemsted, =

Thomas Field of Hemsted, =

John Field of the same, =

2 Wife.

Daughter of ———

Relict of *John Spenser*, D. D. President of *Corpus Christi College*, Oxon.

Richard Field, D. D. Author of the Bookes *De Ecclesiâ*, Canon of *Windsor*, Dean of *Glouc. &c.* enjoyed the Estate at *Hemsted*, tem. *Jac. I.*

Nathaniel Field Rector of *Stourton* in *Wylts.*

Richard Field M. D. of *London*, where he dyed a Batchelor, circa 1696. buried in *St. Brides Church*, *London*.

1 Wife.

Eliz. Daughter of *Richard Harris*, Rector of *Hardwicke*, Com. *Bucks.* She dyed A. D. 1614.

Elizabeth his Sister and Heir was married to ——— *Abington* of *Compton* in *Somersetshire*, Esq; and had several Children.

F I N I S.

Advertisement.

Jan. 7. 1716---17.

John Le Neve Gent. having very often advertis'd his intended Collection of Monumental Inscriptions, thinks proper to give this last Notice, that the Press (God willing) begins the Specimen *March 1.* next, that the Book shall be published in Easter-Term, that no more Copies than 300 (whereof 50 on large Paper) shall be printed the Price whereof will be 5s. the small, and 8s. the large Paper each in Sheets. Therefore all Gentlemen or others who please to subscribe for them, are desired to send in 2s. 6d. each in part for the small Paper, and 4s. each in part for the large, to the Author at Mr. Henry Clements's Bookseller in St. Paul's Churchyard (where a Receipt under his Hand will be given for the same) between this and *March 1.* after which, no Subscriptions will be taken in.

N. B. A List of the Subscribers Names shall be prefixed.

BOOKS

BOOKS Printed and Sold by *Henry Clements* at the *Half-Moon* in *St. Paul's Churchyard*.

THE Life of *Mr. Henry Dodwell*, with an Account of his Works, and an Abridgment of those that are published, and of several of his Manuscripts. By *Francis Brokesby*, B. D. To which is added a Letter to *Robert Nelson*, Esq; from *Dr. Edmund Halley*, Savilian Professor of Geometry, containing an Abstract of *Mr. Dodwell's Book de Cyclis*.

The Life of the Reverend and Learned *Mr. John Sage*, Author of the *Principles of the Cypriannick Age*, &c. Wherein also some Account is given of his Writings, both Printed and in Manuscript, and some things added, towards clearing the Antient Government of the Church of *Scotland* from the Mistakes of a late Author.



Field, Nathaniel

Some short memorials concerning the life of ... Richard Field prebendaire
of Windsor

London 1716

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